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THE
Latter Day Luminary,

NEW SERIES;

BY A COMMITTEE

OF THE

BOARD OF MANAGERS OF THE GENERAL CONVENTION OF THE
BAPTIST DENOMINATION IN THE UNITED STATES.

VOL. V.]

SEPTEMBER, 1824.

[No. IX.

COMMUNICATIONS.

THE BLIND MAN RESTORED TO
SIGHT.

THIS man was in the habit of sitting near the temple, and asking alms of those that passed by. On a certain occasion the Saviour observed him and stopped. His disciples, ever inquisitive, and desirous of knowing whether souls existed in a state previous to their union with the body—and by this union were suffering for crimes which in that pre-existent state they had committed; or, whether the sins of parents were visited upon their children, asked him, saying, "Master who did sin, this man or his parents, that he was born blind?" "Jesus answered, neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." Here we have one instance in which a soul

had not sinned in a pre-existent state; and if he had not sinned, he must have been holy;—but how a holy spirit should be compelled to enter into a state of sin, was not to be reconciled with the doctrine of transmigration as held by the Pharisees. And this is an instance also to prove that a person may be afflicted from his birth, where his parents have not committed any particular sin to cause this affliction.

Our Lord states, decidedly, that the design of his blindness was that the wonderful works of God might be manifest in restoring him to sight.

In performing this miracle, Christ employs a most expressive action. "He spat on the ground, and made clay of the spit, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the

pool of Siloam."—Why were his eyes anointed with clay, when a word, as on other occasions, would have succeeded? A greater opportunity was thus afforded for the display of the miracle. It was the Sabbath day, when great numbers flocked to hear him. The people knew that the man was born blind; they had often seen him; and now their attention was specially attracted by the use of clay, and by the errand on which he was sent. A great many persons would, of course, follow the blind man to the pool of Siloam, and the crowd would be constantly increasing.

Besides, spitting upon the ground is a sign of malediction among the Oriental nations. Clark relates an instance which occurred on board a Turkish frigate, during a storm. The confusion being very great, one of his company ventured to speak to the captain, and even to assist him. At this, he flew into a violent passion. First he spat upon the deck—then into the sea, attributing the storm to the Christians on board, and cursing the whole race of them, as the authors of all the misfortunes he had ever encountered. This may explain why our Saviour spat on the ground. His maxim and practice was, "Bless, and curse not;" and in teaching this great maxim, he could not take a more effectual way to impress it upon their minds, than by using the outward sign of malediction for the outward sign of blessing.

To proceed—He went to the pool and washed. He returned in possession of sight. Unquestionably this must have given some change to his appearance—for we are all aware of the expression of the eye. It might be supposed by those not well acquainted with him, that he was not the person who sat and begged—but those who knew him, and followed him to the pool, must have been able to identify his person; and therefore we have reason to believe that the doubts which arose, existed only in the minds of those who came to see him afterwards. "The neighbours, therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he: others said, he is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened." i. e.—they who before were not satisfied, and in all probability enemies to Christ. For after they had examined him they brought him to the Pharisees to be examined by them, which the friends of Jesus would not have done, on account of their violent opposition.

To their question he replied, "A man that is called Jesus, made clay and anointed mine eyes, and said unto me, go to the pool of Siloam and wash: and I went and washed, and I received sight." They then brought him to the Pharisees. With every step it becomes more public, and

affords every facility for investigation. Some of the Rabbins taught that saliva would cure disorders of the eyes, but that it was unlawful to make the application upon a Sabbath day.

The Pharisees now make the inquiry, how he had received his sight, to which he gives the same reply as before. Here they are at once divided: some said, "this man is not of God, because he keepeth not the Sabbath day. Others said, How can a man that is a sinner do such miracles? Now in this division of the Pharisees, it is acknowledged to be a great miracle, under the circumstances related, to restore sight to the blind man, and they are sadly at a loss to know what course to take. The reasoning of some, that Jesus was not of God, because he kept not the Sabbath day, was extremely foolish. The law never forbids works of mercy on this holy day, and further their argument confutes itself. If they could have proved that he was not of God, they would have proved to their satisfaction, that he could not perform this miracle; but the man was before them, the witnesses were numerous. They acknowledge that a sinner could not perform miracles of real good; but a miracle of real good was performed, and the subject as well as the evidences at hand. Consequently, the idea that he was not of God could not be supported upon their own principles; because, in that case, they must have had good tes-

timony to the charge that He had violated the Sabbath, and in accordance with their law they must have proceeded to punish him; but this would have been an acknowledgment of the miracle, and hence they would have been more at a loss than before. The Pharisees, aware that this man would be a standing monument of the power of Christ, laid a snare for his destruction. The Jews had agreed that if any man confessed Jesus to be the Messiah, he should be put out of the synagogue. They might further have deemed it blasphemy, and procured his death. Therefore they say to him again—"What sayest thou of him, that he hath opened thine eyes?" The man replied, "He is a *prophet*." According to a Jewish maxim, a prophet might dispense with the observance of the Sabbath. No body of men could have been thrown into a greater dilemma, than were these Pharisees by the answer of the man born blind, "He is a *prophet*." Now, according to their own views, Christ might dispense altogether with the observance of the Sabbath, and be guiltless,—in other words, "*be of God*." All they had to do in this case was to admit that he must be a prophet, and no better evidence could have been given of the fact, than the miracle before them supplied.

Still the Jews refused to believe that the man had been blind and received sight from Jesus; they therefore call his parents, by

whom they are completely involved in difficulty.

They could not deny that the man saw; this would be worse than ridiculous: and hence they inquire, "Is this your son, who ye say was born blind? how then doth he now see? His parents answered them and said, we know that this is our son, and that he was born blind: But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue."

The testimony of the parents was overwhelming. They acknowledged him to be their son, and that he was born blind—but how he had received his sight they could not tell, and therefore referred them to him—"He is of age, ask him."

Then again called they the man that was blind, and said unto him, "give God the praise." This is, in Scripture language, the form of an oath.—See Josh. vii. 19—1 Sam. vi. 5.—Luke xvii. 18.

When they put him upon his solemn oath, they at the same time endeavour to alarm him by pretending they had evidence that Jesus was a sinner. "We know that this man is a sinner;" suggesting by these expressions, that if he persisted in his asser-

tions, he would be convicted of perjury and punished.

The poor man, in the simplicity of his heart replied, "Whether he be a sinner or no, I know not; one thing I know, that, whereas I was blind, now I see."

Unhappy Pharisees! you have entered upon an investigation from which to shrink is disgrace. We would ask an unbeliever of the present day, to suppose himself in their company, and to say how he could have escaped with honour from this examination, and still have retained his infidel principles?

Would he assert that the man was not born blind? His parents prove the contrary, and his neighbours, who knew him from a child, could present substantial testimony. Would he contend that the man before them could not see at all, that it was mere pretence? He would have been laughed out of court. What could the sceptic Hume have said? Could he have asked any questions to the point that the Pharisees did not ask? Could he, with all his ingenuity, have discovered any flaw in the evidence? After all the tedious investigation of the learned council, the miracle cannot be denied. Shall they drop the case? That would be to acknowledge the miracle. What shall they do? Adopt the same course that all unbelievers do, when they find the truth too strong for them: turn to ridicule and persecution. "Then they reviled him, and said, thou art his disciple, but we are Moses' disci-

ples. And afterwards they cast him out." H.

SCRIPTURE ILLUSTRATION.

2 Kings ix. 30. "And when Jehu was come to Jezreel, Jezebel heard of it, and she *painted her face*, and tired *her head*," &c.

Our translators, unacquainted with the toilet of an eastern lady, have rendered this place "*painting the face*," whereas it should have been "*putting the eyes in painting*."

This custom is mentioned by Dr. Clark, in his travels. When at Acre he spent some time with Signor Bertocino, interpreter to the Pacha, and the Imperial Consul, he with his company was introduced to the ladies of his family. He says, "We were amused by seeing his wife, a very beautiful woman, sitting cross-legged by us, upon the divan of his apartment, and smoking tobacco with a pipe six feet in length. Her eye-lashes, as well as those of all the other women, were tinged with a black powder made of the sulphuret of antimony, and having by no means a cleanly appearance, although considered as essential an addition to the decorations of a woman of rank in Syria, as her ear-rings, or the golden cinctures of her ankles. Dark streaks were also penciled, from the corners of her eyes along the temples.

Every investigation of eastern customs, as well as eastern geography, and natural history, de-

cidedly proves that the writers of the Bible must have lived in the age when their works profess to have been written.

THE NATURE OF POVERTY, AND THE DUTY OF CHARITY.

To descant on the evils of poverty might seem entirely unnecessary, (for what with most is the great business of life, but to remove it to the greatest possible distance?) were it not that, besides its being the most common of all evils, there are circumstances peculiar to itself, which expose it to neglect. The seat of its sufferings are the appetites, not the passions; appetites which are common to all, and which, being capable of no peculiar combinations, confer no distinction. There are kinds of distress founded on the passions, which, if not applauded, are at least admired in their excess, as implying a peculiar refinement of sensibility in the mind of the sufferer. Embellished by taste, and wrought by the magic of genius into innumerable forms, they turn grief into a luxury, and draw from the eyes of millions delicious tears. But no muse ever ventured to adorn the distresses of poverty or the sorrows of hunger. Disgusting taste and delicacy, and presenting nothing pleasing to the imagination, they are mere misery in all its nakedness and deformity. Hence shame in the sufferer, contempt in the beholder, and an obscurity of sta-

tion, which frequently removes them from the view, are their inseparable portion. Nor can I reckon it, on this account, amongst the improvements of the present age, that, by the multiplication of works of fiction, the attention is diverted from scenes of real to those of imaginary distress; from the distress which demands relief, to that which admits of embellishment: in consequence of which the understanding is enervated, the heart is corrupted, and those feelings which were designed to stimulate to active benevolence, are employed in nourishing a sickly sensibility. To a most impure and whimsical writer,* whose very humanity is unnatural, we are considerably indebted for this innovation. Though it cannot be denied, that by diffusing a warmer colouring over the visions of fancy, sensibility is often a source of exquisite pleasures to others, if not to the possessor; yet it should never be confounded with benevolence, since it constitutes, at best, rather the ornament of a fine, than the virtue of a good mind. A good man may have nothing of it; a bad man may have it in abundance.

Leaving therefore these amusements of the imagination to the vain and indolent, let us awake to nature and truth, and in a world

from which we must so shortly be summoned, a world abounding with so many real scenes of heart-rending distress, as well as of vice and impiety, employ all our powers in relieving the one and in correcting the other, that when we have arrived at the borders of eternity, we may not be tormented with the awful reflection of having lived in vain.

From the reflections which have been made on the peculiar nature of poverty, you will easily account for the prodigious stress which is laid on the duty of pecuniary benevolence in the Old and New Testament. In the former, God delighted in assuming the character of the patron of the poor and needy; in the latter, the short definition of the religion which he approves, *is to visit the fatherless and the widow, and to keep himself unspotted from the world.* He who knew what was in man, well knew that, since the entrance of sin, selfishness was become the epidemic disease of human nature: a malady which almost every thing tends to inflame, and the conquest of which is absolutely necessary, before we can be prepared for the felicity of heaven; that whatever leads us out of ourselves, whatever unites us to him and his creatures in pure love, is an important step towards the recovery of his image; and finally, that his church would consist, for the most part, of *the poor in this world, rich in faith, and heirs of the kingdom*, whom he was re-

* The author alludes to Sterne, the whole tendency of whose writings is to degrade human nature, by resolving all our passions into a mere animal instinct, and that of the grossest sort. It was perfectly natural for such a writer to employ his powers in panegyricizing an ass.

solved to shield from the contempt of all those who do not respect his authority, by selecting them from the innumerable millions of mankind to be the peculiar representatives of himself.

Happy are they whose lives correspond to these benevolent intentions; who, looking beyond the transitory distinctions which prevail here, and will vanish at the first approach of eternity, honour God in his children, and Christ in his image. How much, on the contrary, are those to be pitied, in whatever sphere they move, who live to themselves, unmindful of the coming of their Lord. *When he shall come, and shall not keep silence, when a fire shall devour before him, and it shall be very tempestuous round about him,* every thing, it is true, will combine to fill them with consternation; yet, methinks, neither the voice of the archangel, nor the trump of God, nor the dissolution of the elements, nor the face of the Judge itself, from which the heavens will flee away, will be so dismaying and terrible to these men as the sight of the poor members of Christ; whom, having spurned and neglected in the days of their humiliation, they will then behold with amazement united to their Lord, covered with his glory, and seated on his throne. How will they be astonished to see them surrounded with so much majesty! How will they cast down their eyes in their presence! How will they curse that gold,

which will then eat their flesh as with fire, and that avarice, that indolence, that voluptuousness, which will entitle them to so much misery! You will then learn that the imitation of Christ is the only wisdom: you will then be convinced it is better to be endeared to the cottage, than admired in the palace, when to have wiped the tears of the afflicted, and inherited the prayers of the widow and the fatherless, shall be found a richer patrimony than the favour of princes.

THE VALUE OF DIVINE REVELATION,

From a contrast between the worship of the Heathen, and the worship of the Bible.

THE worship of heathen may be exhibited in four points of view; as *Idolatrous, Disorderly, Impure, and Cruel.*

I. Idolatrous.

Owing to the multiplicity of gods which have always been cherished among the nations, their views of Deity have been exceedingly corrupt and corporeal; and hence, the general use of images. To the formation of such objects of worship, the Israelites were extremely prone. Though upon their arrival at Mount Sinai, the Lord was pleased to make himself known in the greatness of his majesty, by the smoke, the tempest, and the thundrings by which the whole camp of Israel were compelled to tremble before him; yet, but a few

days elapsed, and they were bowing down to a golden calf, which Aaron, at their request, had caused to be set up for worship.

The making of images to represent their gods, or as residences of their deities, was prevalent among the nations. Hence we read of gods of gold, of silver, of iron, of brass, of stone, of clay, and of wood.

Look at the idolaters of India. Their objects of worship amount to 330,000,000. Among which are the cow, the monkey, the serpent,—Krishnoo, an infamous lecher, and Radha his concubine. The Brahmins, among Hindoos, consecrate their images—after which they become the residence of the gods whose resemblance they bear, their “Chamber of Audience”—and proper objects of worship.

Is the Lord our God *one* Lord? Is he the Supreme Ruler of the Universe? And will He permit himself to be robbed of his glory—to be despoiled of his rights? Will He degrade the dignity of his character, by sharing with masses of gold, and iron, and clay—the affections of his creatures? O, ye heathen Philosophers! O, ye Brahmins of the East! O, ye deluded Infidels!—Come, and read the tremendous majesty and glory of God—as written in the worship of the Bible! Come, and see a worship that is worthy of him whose “throne is established in the heavens, and whose kingdom ruleth over them all!”

“And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, and out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them.”

The same in substance was repeated to the Jewish people at subsequent periods of their history. An idolater was not permitted to breathe in the land of Israel—death, without mercy, was declared his destiny, by the law of God: And judgments always followed the Jewish people when they departed from the worship of the living Jehovah.

The whole of the New Testament maintain the position that God alone is to be adored and served. The worship which the Sacred Scriptures recommend, is a supreme worship—“Thou shalt love the Lord thy God with all thy heart. And how rational! how just!—If God be *holy*, and *wise*, and *good*—if to him belong the titles *most amiable*—*most merciful*—surely it is but reasonable that He should have our supreme affection and our supreme worship. We ask the infidel to say—whether, if God were at this moment audibly to deliver his command of worship to men, he might not be expected to deliver the very

same which the inspired writers give? And we ask again, fearless of the result, What higher worship, and what more worthy of the gracious Jehovah, could man receive?

II. The worship of heathen was disorderly in the extreme.

In the festivals of Bacchus, which were celebrated all over Greece, but with peculiar zeal at Athens, that seat of literature and politeness, persons of both sexes ran about in the night, as well as in the day, invoking the Deity with loud cries and yells, and putting on an appearance of fury and madness. Revelling and drunkenness was part of the worship to which they were compelled in honour of the god.

The same disorder attended the celebration of one of the most ancient festivals among the Romans in honour of the god *Pan*, called the *Lupercalia*. The priests ran about the streets almost naked, striking all they met, and especially women, with thongs made of goat skins. And among the Hindoos, even at the present day, their temple worship is a scene of confusion—the ringing of bells, the striking of cymbals, the screams of their singers, and in the midst of all the tumult, conversation and laughing among the worshippers, constitute their common devotions.

Who does not turn from the picture in disgust? But let us not despair; a book is presented to us, professing to come from the inspiration of the Most High.

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Let us examine whether the worship it recommends is what we might suppose to be worthy of the divine character.

If we turn to the Old Testament we shall find that sobriety and order in worship are specially recommended. The Israelites were expressly forbidden to cut their hair and tear their flesh: “Ye are the children of the Lord your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.”

What a fine contrast between the worship of heathen and the worship of the Bible is presented in the case of the prophet of Baal and Elijah the prophet of God! The former being unable to obtain an answer from their gods, the latter approached the altar at the time of the offering of the evening sacrifice, and uttered his sober but pious strain—“Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord; hear me, that this people may know that thou art the Lord God, and that thou hast turned their hearts back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces; and they said, The Lord he is the God; the Lord he is the God.”

The daily worship of the Jewish temple was a most grand and solemn scene. The priest having entered the temple with incense, the whole multitude, standing without, were praying to the God of heaven. And when the priest had finished his religious service, he came forth, and dismissed the people with a solemn benediction. "The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace." (Num. vi. 24.) Here was no revelling, no running about the streets with horrid cries and yells, no lacerations of body, no indecencies, no carelessness among the worshippers; but all was *thoughtful, prayerful, and sublime.*

Observe also the worship of the Christian faith, and you will find that precept and example both unite, to form devotions of the purest and most sober kind. Our Lord and Saviour frequently withdrew from the world to pour out his spirit before his Father who seeth in secret, and he manifested through life a deep concern for the beauty of holiness in worship. On one occasion, seeing that they sold oxen, and sheep, and doves, in the temple, contrary to divine intention, he made a scourge of small cords, and drove from it the sellers of cattle, and overthrew the tables of the money changers, saying, "It is written, my house shall be a house of prayer, but ye have made it a den

of thieves." After the ascension of our Saviour, the disciples, on the day of Pentecost, met with one accord in one place. In solemn prayer and praise they employed their time, till the Holy Spirit came like a mighty rushing wind and filled all the house where they were sitting; and they all spake with other tongues as the Spirit gave them utterance.

Not even their most violent opposers could prove that their worship was disorderly.

The Apostle Paul recommends that all things be done decently and in order: but it were needless to give all the special precepts that are written upon this subject. Suffice it to say, that the worship of the sacred books is a worship of *order*, and corresponds with what we might suppose a holy being would require. But what a contrast is presented! Does not light flash upon every mind? Yes! light! irresistible light! I seem to hear the Christian cry, in the spirit of the worshippers of Baal, when convinced that the Lord of Elijah was the true God, "The worship of the Bible is *divine, heaven directed*; the worship of the Bible is *divine.*"

III. The worship of the heathen was impure in the highest degree.

Many of the temples of the heathen were places of public prostitution. Rioting, debauchery, adultery, incest, and sodomy, were quite common in their groves. The Egyptians, the Babylonians, the Greeks, and the

Romans, were alike involved in these ungodly acts. The temple of Venus on Mount Libanus was in reality a licensed place of prostitution. Not less than 1000 unholy females were supported at the temple of Venus in Corinth. And even after the death of Constantine, sodomy was practised in the temple of Juno.

The same impurities exist in the worship of the Hindoos at the present day; and the reason is obvious, since many of their gods are gods of vice, and are represented in the very way which is calculated to inflame the base passions of men. The car of Jugurnat'h has paintings upon it, the most obscene that can be conceived; and the consequence is, that their public festivals exhibit impurities of action that we dare not describe.

But now, mark the contrast: "The law of the Lord is pure, enlightening the eyes." The word of God presents no images for men to worship, but teaches us to regard the Supreme Jehovah as a spiritual being—"God is a Spirit, and they that worship him must worship him in spirit and in truth." Revelation instructs us to pay our devotions to one who is in every place beholding the evil and the good, the just and the unjust, and influenced by this solemn fact, to worship him in the beauty of holiness.

How sublime is the description of David in the 139th Psalm! "Whither shall I go from thy Spirit? Or whither shall I flee

from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me; even the night shall be light about me, yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee."

What a solemn and pure association! See its effect on the mind of this servant of God, in the prayer that closes the Psalm,—"Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me into the way everlasting."

When it is asked, in the 15th Psalm—"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" The answer is, "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."

In the New Testament it is laid down as a fundamental principle, that "without holiness no man can see the Lord:" and every act of worship it recommends is calculated to *promote* holiness.

While in the worship of the heathen we perceive nothing but the pollutions of the infernal powers—in the worship of the Bible we mark the brilliancy of

the heavens, the purity of the New-Jerusalem, and the offspring of the Lord God Almighty.

IV. The rites of heathen worship may be contemplated in the light of *cruel* rites.

We shall illustrate this assertion in one instance only, as respects the ancient heathen, and that is, the sacrifice of human victims.

This obtained among the Phœnicians, the Syrians, the Arabians, the Carthagenians, the Egyptians, and even the Greeks and Romans.

Plutarch, in his life of Themistocles, informs us, that three very beautiful Persian captives were, by the advice of the prophet Euphrantides, offered in sacrifice to Bacchus Omestes, or the devourer, as a vow for victory; and though Themistocles was startled at the inhumanity of it, the people, with one voice, invoking Bacchus and bringing the captives to the altar, compelled him to perform the sacrifice.

The same historian, in his life of Marcellus, makes known to us, that the Romans, in the beginning of a war with the Gauls, buried alive a Greek man and woman, and also a Gaulish man and woman, by way of sacrifice.

The sacrifices of human victims were offered, on special occasions, till the time of Adrian, who ordered them in most places to be abolished—and then the gospel had extensively diffused its wholesome doctrines and precepts.

The Hindoos, to whom we have

already referred, practise cruelties equally enormous. The Rev. Dr. Ward, in his late visit to this country, brought with him an official document, signed by the British magistrates, from which we learn that, in British India, in the single presidency of Bengal, in the year 1817, “seven hundred and six widows were *burnt alive*, or *buried alive*, leaving behind them thousands of orphans, thus deprived of father and mother in one day.”

And further, in the strictest sense of the terms, “*mothers, monsters prove*”—for the Rajpoots, a large tribe of the Hindoos, put all their female children to death as soon as born;—not one escapes! They maintain their existence as a tribe by marrying with others.

These cruelties of the heathen are expressly forbidden in the sacred books; and whenever the Jews, in their defection, commenced the abominable practice of sacrificing human victims, they incurred the hot displeasure of Jehovah. In the 106th Psalm it is recorded, that “they sacrificed their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood. Therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance.”

The Lord through his prophet

Jeremiah manifests his displeasure towards his people in the strongest terms—"They have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart. Therefore will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth and the voice of gladness; the voice of the bridegroom and the voice of the bride: for the land shall be desolate." (Jer. vii. 31—34.) The writings of the New Testament have put an end for ever to *all* sacrifices, in the great, the voluntary offering of our Lord Jesus upon the tree.

In the contrast we have thus briefly given, one impression must be deeply made on every candid mind, and that is, the worship of the word of God is infinitely superior to the worship of the heathen.

The history of those nations who departed from the blessed Creator, and served the creature, is a proof, that reason of itself is not sufficient to form a system of religion adapted to the happiness of man and to the manifestation of the glory of God.

Legislators would not attempt reformation, for the worship of idol deities was linked with their civil constitutions.

The priesthood would not reclaim men. They were the principal instigators of polytheism, and on this system depended their

popularity and their splendour: and the philosophers, with all their wisdom, knew not God.

On what ground shall we account for the superior light which the Bible diffuses? On what foundation shall we rest the lovely, the magnificent superstructure of its worship? Is it not remarkable, that while the nations were infatuated with idol worship, there should be in one spot of the globe, a despised people, who, notwithstanding their disposition to fall in with the customs of the heathen, were preserved from final and total apostasy, and continued among them a worship so worthy of God as their sacred books contain? I allude to the Jews. Is the infidel prepared to say, that the intellect and natural advantages of the Jews were superior to those of the Greeks and Romans in their most enlightened days, even as far superior as is their system of religious worship? Let him then account for the fact that these very Jews never attributed their knowledge to any other source than divine revelation. They must have been either good men, or bad men—if good, they could not, nor would not have persisted in falsehood; and if bad, they could not have been the authors of a holy system of worship; a system through all its various ramifications worthy of the great Jehovah. Is the modern deist ready to join the wretched Voltaire, and assert, that "the Jews were an ignorant and barbarous

people, who have for a long time joined the basest avarice to the most detestable superstition?" Then let him account for that excellence and superiority of religious worship which they maintained. A candid person cannot refuse his assent to the idea, that the worship of the Bible is *divine*.

The religion of our Lord Jesus, which is nothing more than a continuation of divine light, a more full display of the purposes of God, and which dispenses with the shadows of the old economy in the complete atonement of Christ the substance, is marked throughout with recommendations of a worship, at once *supreme, orderly, pure, and merciful*.

Is it possible to conceive that a few poor, despised men of Judea, could frame a system so complete as the New Testament? By their own reason they could not; and, therefore, they must have been instructed from heaven. We are aware it may be objected to us, that the discovery of great and important truths by one generation, which were unknown to a previous, or by one nation which were unknown to other nations, is no proof that they were revealed from heaven. As, for instance, within a few centuries what improvements have been made in the science of chemistry, and particularly within the last 20 years. This is no proof that the present knowledge is divinely inspired. We grant it; but the advantages of former generations were not

equal to the present. Ancient chemists were too theoretical—their science had too much of imagination and too little of fact, and hence their foolish minds were darkened. Besides, in the present day, chemists found their knowledge on facts ascertained by experiments; new light is daily diffusing itself, the system is far from perfect, and every succeeding professor avails himself of the experiments of his predecessors.

Now in the examination of this objection we have new evidence that the worship of the Bible is divine. If men, by the light of nature, and possessed of a common share of intellect, can discover the worship which will be acceptable to God, they can discover the same in every age and in every country, because nature is uniform. She presents the same opportunities and advantages at one time as at another—"The heavens declare the glory of God, and the firmament sheweth forth his handiwork." The heavens which were of old are still standing—the sun still shining—the seasons still revolving.

The religion of the heathen was theoretical—for, when they knew God, they glorified him not as God, &c. They could not make experiments, modern philosophers cannot make experiments on the nature of God, his worship and his purposes in reference to a future state. If it be said they may reason from analogy, the objection is given up, and we need answer it no farther.

We will, however, add here, that the religion of our Lord Jesus did not depend upon a long train of reasonings, improved through several generations; it was perfect at once, and all the intellect of the world since its first publication has never been able to add one sentence to its excellence.

Every objection that can be raised, will but tend to show, that the writings of prophets and apostles are *divine*.

Why do men oppose the religion of our Lord Jesus? Why do they doubt the divinity of that book, whose doctrines are profitable for reproof, for correction, for instruction in righteousness, &c.? "With the heart man believeth unto righteousness." Alas! it is with the heart also that men disbelieve. The heart, and not the understanding, is the source of opposition. They will not have the man Christ Jesus to reign over them.

We are justified in this charge, from the consideration that a prudent understanding will never oppose that which is evidently beneficial in the highest degree to society. A corrupt heart *will* oppose. The religion of the Bible is infinitely superior in its *doctrines*, its *worship*, its *morals*, and its *consolations*, to any religion that the world has ever witnessed; and deists themselves must acknowledge it, or renounce all claim to common sense. Wherever the gospel has appeared, its salutary, its heavenly influences have been manifested, in the conversion of men from igno-

rance to wisdom, from corruption to purity of character—from misery to happiness. No other system has produced these effects. In the very degree that the gospel is loved and obeyed, will be the excellence of the moral character which it forms. And in the very degree that it is opposed, and its precepts neglected, as is the case where infidelity reigns in the heart, in that very degree will be the obliquity of the moral character. We are now referring to matters of fact, which all the sophistry of deism will be as incompetent to shake, as is the rustling of a leaf to shake the heavens.

Can a prudent understanding oppose divine revelation? Never, until it is prepared to propose a superior scheme. This has not been attempted by infidels; and their complete failure in opposing revelation, is proof that they cannot propose one.

Why then do they resist the gospel? It is impossible for the most charitable mind to assign any other cause than perfect wickedness of heart.

Would you be preserved from the snares of the infidel? Read the word of God; study it intensely; pray for the illumination of the Holy Spirit, and cherish that pure worship which the Bible recommends.

Thus you will, in the highest degree, honour your God, be a blessing to society, and when the finger of Jehovah shall have arrested your earthly career, in the celestial Canaan you will enter upon

the eternal song: "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

MISSIONARY.

FOREIGN.

CONTINENT OF INDIA.

By a late arrival from England, we have received the last Annual Report of the English Baptist Missionary Society. It preserves, throughout, the most interesting character; and under the persuasion that it will be a spiritual feast to the household of faith—we make the following extracts for the Luminary.

The prospect at *Dinagepou* continues pleasing, and the church under the care of its aged pastor, Mr. Fernandez, has received several gratifying additions. The present number of members is about ninety; and there are nearly as many more connected with them by relationship and otherwise, who have renounced caste, and assemble for religious worship. To furnish them with employment, Mr. Fernandez has established a manufactory of paper; together with an excellent school for the instruction of their children. Five youths from this place are educating in the Serampore College.

The district of *Jessore*, situate about sixty miles N. E. of Calcutta, is one of the best cultivated fields in Bengal. It has been occupied, for ten years past, by Mr. William Thomas, who, with six native itinerants under his direction, is perpetually employed in traversing the numerous villages, fields, and roads; and in visiting the bazars, ghauts, and other

places of public resort, through a considerable extent of country. The church consists of nearly eighty members, inhabiting ten different villages. In four of these the Lord's-Supper is regularly administered on successive Sabbaths; and each, it is hoped, may ere long become the centre of a distinct society. In order to avoid many acts of injustice and oppression, to which the native Christians are exposed from the heathen landholders and magistrates, a new village has been formed about five miles from Sahebgunj, called Christianpore, and nearly half of the members of the church have taken up their residence there. From two villages at a considerable distance, persons have visited Mr. Thomas, requesting that he would go thither to preach the Gospel, and his reception among them was highly favourable. At Neelgunj, in this district, a large school has been formed, the expense of which is borne by the Serampore School Institution. Three native Christian youths have been sent by Mr. Thomas to the Serampore College; and so considerable has been the distribution of the Bengalee New Testament in this quarter, that the *fifth* edition is completely exhausted.

At *Dacca*, where the first attempts to plant the Gospel fourteen years ago were wholly unsuccessful, a very gratifying alteration has taken place, in consequence of the introduction of the schools, under the able management of Mr. Leonard. These are now fifteen in number, containing 1300 pupils; and not only are the gospels read in them without opposition, but on the numerous Hindoo holidays, when, of course, the children do not assemble, the masters meet at Mr. Leonard's house, where he explains to them portions of the New Testament in regular succession. Besides these schools for the Bengalees, there is one for instruction in the Persian language, in which Martyn's version of the New Testament is

constantly used. Much to the honour of the European gentlemen residing in the city, the expenses of all these schools are met by local contributions. Another, of a different description still, for the children of professed Christians, is supported from the funds of the Benevolent Institution in Calcutta; and in that, the descendants of Greeks, Armenians, and Roman Catholics are taught, in a more direct and efficient way, the great and fundamental doctrine of the religion to which they nominally adhere.

Mr. Da Cruz, assisted by Mudun, a converted native, has been for some years fixed at *Midnapore*, on the borders of Orissa. Nor have his efforts been in vain, as nine individuals have been baptized there, of whom six were Hindoos, one Mussulman, and two Roman Catholics. But as these have all, in the course of providence, been removed from that neighbourhood, and he has of late experienced many discouragements there, it is probable that he will remove to some other station. This is the less to be regretted, as two worthy missionaries from a kindred society, (Messrs. Bampton and Peggs) have lately settled at no great distance from Midnapore.

In our last Report, Mr. Thompson was stated to be on a visit at Serampore. On his return to *Delhi*, where he usually resides, he employed himself as usual in itinerant labours, and disseminating tracts and portions of the sacred volume to a wide extent. Soon after he reached home, he was cheered by an event highly gratifying to himself, and which excited a great sensation in that populous city. An aged Brahmin, held in the highest estimation among his neighbours for his attainments in Sanskrit literature, after hearing the Gospel for some time, publicly renounced idolatry: and, notwithstanding all the efforts made both to allure and terrify him from his purpose, openly professed his faith in Christ, and was baptized by Mr.

Thompson in the presence of many spectators. On this occurrence, our Serampore brethren remark as follows: "This renunciation of Hindooism by an aged Brahmin, eminent for his knowledge of the Shastras, and the sacred language of the Hindoos, being in that part of the country quite a new thing, has procured much attention to the doctrine of the Gospel.

At *Benares*, the principal seat of Hindoo literature and superstition, Mr. Smith has been stationed about nine years. The church under his care consists at present of twelve members, among whom several Brahmins are included. Ram-dass, a native itinerant, is associated with him in his labours; and so much is he respected by the European inhabitants of the city, that very lately they subscribed, almost without solicitation, a thousand rupees to assist him in erecting a small place of worship.

From *Allahabad*, formerly infamous on account of the dreadful scenes of self-destruction annually perpetrated there, the accounts are still unfavourable. Mr. Mackintosh, and his native companion Rughoo, seem to make no impression upon the Hindoo population of this large city; but an English friend, in token of gratitude for the benefit derived from the ministry of the former, has generously sent him two hundred rupees to build a place of worship, which is probably by this time completed, and will greatly facilitate his future labours.

At *Mymensing*, the chief town of a district to the east of Jessore, a new station has been formed, in consequence of the removal thither of Messrs. Reily, and Robert Gordon from Calcutta, accompanied by Ramdoorlubh, the Hindoo ascetic, whose conversion was mentioned in our Report for 1821. Already a small Christian Society of ten persons has been formed; and the devotional spirit in which this undertaking appears to have commenced, affords a

pleasing ground to hope for its success.

New stations have also been commenced at *Furruckabad*, under the care of Mr. Richards, a young man, born in India, and educated in England, and who is one of the fruits of Mr. Smith's ministry at Benares—at *Jungipore*, whither Prankrishna, who for nineteen years has adorned his profession by a blameless and upright life, went to reside under the friendly and liberal auspices of the late President, son-in-law to Dr. Marshman—and at *Soojunpore* by Mr. Douglas, who has gone thither to superintend an indigo factory, after having previously been very useful among the natives at Serampore. From each of these new scenes of labour, we hope to have good tidings to communicate in years to come.

The intelligence from *Cutwa*, in the course of the last year has been increasingly satisfactory. Mr. Carey and the itinerants under his direction, not merely continue their visits to the surrounding villages and the large assemblies of natives frequently held in that neighbourhood, but it is evident that far more serious attention is paid to their addresses than formerly. The declaration of the plain and fundamental truths of the Bible, is often followed by the silent tears of the audience; and several females of respectable connexions are said to have been lately roused to earnest inquiry. Three persons have been added to the church, and several others were expected to follow.

The arrangement, mentioned in our last Report, respecting *Beerbhoom*, has since been carried into effect, and that district, hitherto connected with Cutwa, now forms a separate missionary station. It is occupied by Mr. Hampton, who was baptized some years since by Mr. Sutton, and has since been exerting himself very successfully for the benefit of his heathen neighbours at Tumlook, near the Sunderbunds. Animated by Christian zeal, he has resigned his se-

cular engagements, and devoted himself entirely to missionary labour. The village in which he has fixed his residence is called Sewri, and Mr. Hampton has already had the pleasure of receiving several new members into the church. The sphere of action is very extensive, and a number of itinerants are employed under his superintendence.

The labours of Mr. Sutton, at *Moorsheadabad*, have, we regret to state, been suspended by renewed illness.

Though the death of Mr. Ward has been, and will continue to be very severely felt, we are happy to state that the general aspect of affairs at Serampore is encouraging. A valuable addition has been made to the number of labourers there, in the person of a Mr. Williamson, a native of Scotland, who, after receiving a liberal education in his own country, went out to India in the medical profession; but having there experienced the power of the Gospel for himself, he has relinquished all other pursuits, to engage in making it known to others. Several additions have been made to the church; and the efforts used by the various native preachers connected with the station, are said to be far more regular and extensive than formerly. Besides visiting the villages around, three little chapels have lately been erected in the town of Serampore. Tracts have also been distributed to a great extent, no less than eight thousand having been given away at a single festival. Various means are employed to promote the edification and usefulness of the native converts at large. Once a week they assemble for improvement in Scriptural knowledge, when they are encouraged to express their own sentiments on chosen passages of the sacred volume, and the Commentary of the late excellent Mr. Scott is read to them in Bengalee. They have even instituted a Native Missionary Society, managed almost entirely by themselves; one result of which is, the pub-

lication of a small monthly work in Bengalee, entitled "The Increase of Christ's Kingdom;" and such is already the extent of the native Christian public in Bengal, that the sale of this publication, though at a very low price, nearly covers the expenses.

The success of the experiments in Female Education, first made by our junior missionaries at Calcutta, and afterwards, on a more extended scale, by Miss Cooke, (now Mrs. Wilson,) having attracted the attention of our senior brethren, they have entered, with their characteristic zeal, on this department also, and at the date of our last communications on this subject, they had established, in and around Serampore, seventeen schools, in which nearly three hundred female children were receiving instruction.

The new College, founded by the exertions of our Serampore brethren, is advancing towards completion. The last Annual Examination of the students is said to have been truly gratifying; and no less than ten Brahmins were, at the date of the last accounts, availing themselves of the advantages it affords for the acquisition of scientific knowledge. Mr. John Marshman, who has very recently left this country for India was accompanied by Mr. Albrecht, from the Missionary Institution at Basle, whom he has engaged as Classical Professor for the College.

At Calcutta, amidst numerous impediments from personal affliction, the cause of Divine truth seems to have made a steady progress, though by no means equal to the desires of our friends who are engaged in promoting it. The various services in English and Bengalee have been regularly maintained in the respective places of worship in and around this populous city: and an important change is mentioned as having taken place in the general demeanor of those who attend. Ten or twelve persons have been added to the church, among them was a Brahmin of that su-

perior order, called Koolin, whose profession of Christianity excited great astonishment among his countrymen, as it was so evidently opposed to his temporal interests,—and an aged Catholic named Gomesh, who, at the eleventh hour, appears to have been reclaimed from ignorance and sin by the instrumentality of Paunchoo, one of the Hindoo evangelists. This circumstance seems to have afforded our missionaries peculiar delight. "It was indeed an interesting sight," they justly remark, "to see a Hindoo instructing one who always called himself a Christian."

The station at *Howrah*, a populous village on the opposite side of the river from Calcutta, appears to grow in importance, and to be highly adapted for usefulness. Since Mr. Statham was fixed there, a chapel has been built, at an expense of 10,000 rupees, defrayed by subscriptions on the spot, and which is well attended. A school has been formed, in which sixty boys are instructed,—tracts are distributed in great numbers, and carried to different parts of the country,—and it is designed to erect another place of worship, more expressly for the natives by the side of the high road, along which great numbers are continually passing.

From *Monghyr* our information has been but scanty, but it continues to wear the same pleasing character as before. Several additions, both European and native, have been made to the church; and the schools, of which there are four for boys, and two for girls, continue to prosper.

The prospect of usefulness at *Chittagong* seems to be confined for the most part to the schools, which contain one hundred and thirty pupils under the care of Mr. Johannes. These are collected on the Sabbath, together with many of the parents, for direct religious instruction; and there is reason to hope that, in a few instances, the truths so communicated have found their way to the heart.

The large church in the neighbourhood of this distant station, composed of converts of the Mug nation, is now supplied by Mr. Fink, who went thither from Calcutta. It consists of one hundred and thirty members, residing in four or five villages, and enjoys the labours of six native itinerants, who act in connexion with Mr. Fink, and of whose piety and diligence he speaks highly.

At *Colombo*, the various labours of Mr. Chater are continued with unremitting assiduity, and a few among his hearers afford reason for hope that they have not attended the Gospel in vain. In the course of the last year, he and his associates in that important work, have completed the translation of the whole Bible into the Cingalese.

From the island of *Java*, we have no very encouraging details to communicate. Still, it must not be forgotten that one important measure has been effected, which alone would be an ample recompense for the exertions made by the Society in this quarter. We allude to the translation of the New Testament into the Javanese, happily completed by Mr. Bruckner, our laborious missionary at *Salatiga*: some portions of which, we have reason to believe, have, ere now, been printed at the Lithographic press, forwarded for that purpose to *Bencoolen*.

Notwithstanding occasional interruptions from illness, our brethren at *Bencoolen*, Mr. Robinson and Nathaniel Ward, have been enabled to persevere in their important work. A considerable number of New Testaments and tracts have been circulated, some to places at a considerable distance from *Bencoolen*: and the schools which are conducted, as nearly as possible on the British system, have become increasingly efficient. A general examination of the pupils, held in presence of the Governor on the 1st of August last, was highly satisfactory, both to the Europeans and the natives. The person men-

tioned in our last Report as the subject of hopeful impressions has since been baptized; and Mr. Robinson, urged by the general complaints respecting the present Malay version of the Scriptures, printed in Holland many years ago, has begun another translation of the New Testament into that language. Small portions of this work have already been put to press; and as some detached parts of the inspired volume in the *Batak* tongue, from the pen of Mr. Burton, have also been received at *Bencoolen*, we may congratulate the friends of the Society, that a commencement has been made at this settlement in printing three distinct versions of the word of God, two of them in languages never attempted before.

Accounts lately received from Mr. Evans, our missionary at *Padang*, confirm the representations given in our last Report, of the improvement in his prospects. Many of the peculiar difficulties with which he has had to contend, have been surmounted, and a patient continuance in well-doing has recommended him to the respectful notice of the Dutch authorities of the settlement. The schools under his direction afford him pleasure, and as some of the pupils belong to native families of distinction, he anticipates much benefit from their future influence. Various opportunities have occurred of circulating tracts, gospels, &c. in the Malay language, which he has gladly embraced, taking care at the same time to ascertain that the parties receiving them were able to read and comprehend their meaning. One European has been baptized; another wishes to follow his example; and the learned native, by whom Mr. Evans has been instructed in the language, has discovered considerable anxiety to become acquainted with the truths of the Bible. As the disturbances which have long agitated the interior of the island are greatly diminished, Mr. Evans propose to take a short journey into the *Me-*

mangkabow country, where he expects to find the Malay language in greater purity and copiousness than on the coast. It may be hoped that such a journey will not only be a source of information respecting a numerous people, hitherto unknown to Europeans, but prove serviceable to the health of Mr. Evans, which has of late been occasionally interrupted.

West Indies.

Of the remarkable blessing which has attended the labours of our missionaries in Kingston, mention has been made in preceding Reports; and it is gratifying to state that similar effects have been witnessed during the last year. Several hundreds have been added to the churches in that city, under the care of Mr. Coultart and Mr. Tinson; although, for several months, the former was unavoidably absent, having been under the painful necessity of bringing Mrs. Coultart to England for the benefit of her health. The same caution in previously examining the candidates for church fellowship continues to be exercised, and nothing has occurred to justify the apprehension that this caution is less successful there, than in Britain. The free school flourishes under the care of Mr. Knibb; it contains one hundred and fifty children, and their general progress is very satisfactory.

At *Port Royal*, which is for the present supplied from Kingston, so many assemble to hear the word, that the Chapel will scarcely contain them.

The communications received from Mr. Bourne, who occupies the station at *Belize*, in the bay of Honduras, are of a favourable nature. He is actively employed, both on the Sabbath and at other seasons, in publishing the word of life. The congregation is good; and, at the date of his last letter, four persons were candidates for baptism, and several others gave him pleasure by the attention and seriousness of their

deportment. He superintends a considerable Sunday School, and speaks with much satisfaction of the proficiency made by the children.

GREENLAND MISSION.

Solicitude of the people for a missionary establishment.

THOUGH I had not acquainted the heathen with our intention to form a mission settlement in this part of the country, nor indeed could as yet give them any certain hope of it, yet our Greenland brethren, guessing from my constant inquiries about every particular relating to the country, that such a plan had been formed, did not hesitate to tell their countrymen that we should certainly come and settle among them. They were quite in an ecstasy of joy, and came to ask me whether it was indeed true? I was obliged to tell them, that it was our intention, if no impossibility existed to prevent it, to send brethren to reside with them as teachers: upon which they often addressed me and the assistants, in words to this effect: "O let the teachers make haste, that they may come to us before we die! We shall be impatient to see them arrive. O that the year might be short!" (supposing that the teachers would arrive next year.) I endeavoured, however, to explain to them, that we could not always do as we wished, but that it would depend upon our directors, and upon the impression our report would make on the other side of the water. To this they replied: "Only let it be perceived that *you* are truly in earnest, and tell them that our desire is very great. Let one of our Christian countrymen reside among us, to converse with us, and tell us words of God our Saviour, and how we may be saved." This is indeed the only way of instructing these poor heathen. They cannot read: and a distribution of Bibles, or Testaments, or religious tracts, among

them, would be of no use. Several of them expressed a wish, that they might immediately go with us to Lichtenau and settle there : but, as I feared, that with many, all this might be a fire of straw, fierce, but soon extinguished I admonished them first to consider well what they were doing, to think often on what they had heard, and to form such resolutions as were founded upon true convictions, lest they should, after a short time, repent of such an unadvised step. That at Lichtenau we desired none to reside, but such as were seeking our Saviour in truth and sincerity, and whose fixed determination it was to regulate their lives and conversation by His precepts, and to forsake all heathenish customs and abominations. I represented to them the rules and regulations necessary to be observed in a congregation of true believers, and added, "At that place you cannot, as hitherto, live as you like, and do whatever your corrupt nature suggests : and that would appear very irksome to you." They answered, "As soon as teachers come to us, we will be obedient, and desist from all our bad customs."

The first meeting I held in this pleasant vale, on which the sun shone with great splendour all day, I commenced by singing that hymn, "*The Sun of Righteousness arises, With healing in His beams,*" &c. We met as usual in the open field ; and the greatest order and devotion prevailed during the discourse.

On leaving my tent in the morning, I saw some old women, who had seated themselves before a tent waiting for me : they expressed their desire to hear more words of Jesus. One of them related, that her little son, eight years old, immediately after the discourse last night, lay down quietly on his bed, and wept much. In the morning meeting to-day, I desired Shem to speak to the people ; on which, having very seriously exhorted them to seek their Saviour with all

their hearts, he gave them an account of his own conversion, in a manner truly affecting. He added : "Even me, a wretched sinner, Jesus did not despise, but sought me with unwearied pains ; and, as He is so gracious that He is resolved to preserve me as his property, He does not leave off to grant me grace and favour. Just so He is disposed towards all of you, if but a desire is wrought in your souls to know Him, and be converted to Him." &c.

Exploring Excursion.

As the Greenlanders had informed me, that at the further end of the *fiorde*, or bay, at the mouth of which Narksamio is situated, there was much birch wood, I went a considerable way up the *fiorde*, and landing with the brethren, Benjamin and Shem, we walked several miles into the country, but found only low bushes, such as grow every where hereabouts. We climbed up a high hill to get a view of the eastern shore, but the heat was next to suffocating, and the myriads of moschetoes so tormenting, that we were not able to reach the summit. We, however, discovered a long grassy and beautiful valley, with a lake in it, the end of which we could not see, both appeared to us to extend to the eastern sea.

We rowed the whole day along the coast, leaving Staatenhuk behind us, and the continent of Greenland on our left hand. The land was much more barren than on the western shore. We discovered many *iceblinks*, or pointed rocky mountains covered with ice and glaciers, one of which was of extraordinary magnitude, and reached from the top of a high mountain down to the sea. We went on shore and sought quarters for the night. To our great surprise we found some tents full of people. They received us kindly, and I had thus unexpectedly a little congregation of heathen before me, who, together with my company, formed a very decent auditory. I felt happy to be able to show

forth the death of Jesus, and bear a testimony of His love to sinners on the eastern shore of Greenland. We first sung that hymn; "*Jesus' arms of love are stretched,*" &c.—and then discoursed to them on the invitation to all, to hear and believe the word of salvation.

On the 12th, we were detained by a gale of wind from the north-west. Large islands lie off the land towards the south, some between thirty and forty miles long. We were six hours rowing along the coast of one of them. From the high hills, numberless smaller islands are visible, stretching away to the southward, and this circumstance may probably be the cause of the immense quantity of ice about this coast, the strong current setting round Staatenhuk, driving it to the eastern shores, and not allowing it to shift about with the winds and currents, as on the western.

Departure for the North.

Having now examined the country about Staatenhuk, both by land and water, as much as opportunity afforded, we set out on our return; but first kneeling down with our party, I commended the inhabitants of this eastern coast of Greenland in fervent prayer to Him, to whom it is particularly promised, *That He shall have the uttermost parts of the earth for His possession, imploring Him, that He would send out His light and His truth, and lead them also unto His holy hill.* Having also prayed for protection on our present voyage, we entered upon it with cheerfulness.

We met this afternoon a boat full of heathen Greenlanders, who were unknown to our party; but the sea running high, we could not approach each other near enough for conversation, and could only see their friendly gestures, and their faces fixed upon us, as long as we remained in sight. We returned similar tokens of good-will. All day long we were labouring against a contrary wind and tide, but without much

difficulty, till we got round to the western side of Staatenhuk, when the strong north wind came full upon us. The boat belonging to the heathen not venturing to follow us, retreated to the shore; but as our boat was larger and could keep the sea better, I requested our people to proceed, wishing to reach Narksamio, and once more to visit its heathen inhabitants. Frederick's boat remained with us, but the sea grew more and more boisterous, the spray flying into the boat and putting our female rowers to great inconvenience. All our attempts to reach Narksamio proving fruitless, we were at length obliged to seek shelter in a small bay, from whence, on the 14th, I walked across the country in company of the three assistants and the sisters, to Narksamio, a distance of about four miles. All the inhabitants immediately left their tents to meet me, while those on the other side of the creek did the same, wading through the water, so that I had soon a congregation of eager and attentive hearers, to whom I delivered a discourse on the words of Luke, chap. xxi. ver. 44. "*And, being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.*" Having staid with them some days, conversing with them on the necessity of conversion, and on those things which belong to salvation; I met them once more to take leave, assuring them, that I should never forget them in my prayers; when I had finished, Benjamin addressed them at some length, and with a full heart, entreated them during the winter season, often to repeat to their minds and hearts, what they had again heard of the word of God, and the way of life. Their devout silence and close attention were very striking, and made this farewell meeting peculiarly solemn. We could plainly perceive that these good people had become quite attached to us. They said; "Your visit has been so pleasant! and now, alas, you are going to leave

us." Their expressions of gratitude were indeed so heart-felt, that it seemed as if they felt the force of that text in Isaiah lii. 7—" *How beautiful on the mountains are the feet of Him that bringeth good tidings, that publisheth peace: that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth.*"

In the evening we retraced our steps over hills and dales back to our tents, several of the heathen accompanying us.

I would here observe, that, as I wished to lead these poor ignorant heathen immediately to the source from whence all salvation is derived, I was determined, through grace, to know nothing among them, save Jesus Christ and Him crucified; and I endeavoured, as much as I was able, to exhibit to them His love to sinners, His readiness to forgive, His power to change the heart; and that He desireth not the death of one sinner, but will have all men to be saved, and to come to the knowledge of the truth. I made it a rule to make them no presents with a view to entice them to come to me, lest it should seem as if I wanted to purchase their conversion; nor did any one of them come to beg tobacco, which is their usual custom. A few old women indeed came into our tent, and pointed to their noses, giving us to understand that they wanted a pinch of snuff, which I never refused. If any of them brought me a trifle as a curiosity, I paid them for it. Their common practice is to let their hair grow to a great length: but during our stay, several chose to imitate us and cut it short, to show that they were in earnest to be like the Christian Greenlanders. This was well done for cleanliness' sake. We found three instances of men having two wives, but on strict inquiry could not discover that there were any *anjekoks* or sorcerers among them.

Close of the Journal.

Having now, with the help of the as-

sistants, spoken to all the heathen in every place on the coast where they were to be found, of the way of salvation, I believe that there are few, if any, who remain ignorant of it; and on leaving them for the present, it is my most fervent prayer, that the precious word of God may be a seed sown in many a heart prepared by His Spirit to receive it, and that it may spring up and bring forth much fruit to His glory.

On the 15th, before sunrise, we set out, and as the gale from the north had cleared the sea of ice, we made swift progress, our female rowers putting forth all their strength. When we passed by the tents of those heathen, with whom I had spent the first night, they called to us, and begged that we would again land and stay over night with them, but as it was still light, and the weather had turned out so favourable, I was obliged to beg to be excused.

After spending a sleepless night, we pursued our course early in the morning, and arrived in the evening of the 16th of July, in company of the boat full of heathen from Staatenhuk, safe at Lichtenau, praising the Lord for all the favour and protection He has granted us, during the whole of the voyage. He has caused the aim of it to be obtained beyond all my expectation, heard and answered my prayers, and comforted me with a heart-enlivening sense of His gracious presence, and soothed all those fears and anxieties, which more particularly beset my mind for the first seven days previous to our reaching the place of our destination near Staatenhuk, when I felt like a man seeking something which he does not know where to find. I am also thankful to my dear Greenland brethren and sisters, who took share in my joy and grief, and to those at home, who often thought of and prayed for me, not knowing how I might fare among the heathen in the south. Thanks, praise, and adoration, therefore, be brought to that merciful

Saviour, who has thus mercifully led me, His poor servant, in the way in which I should go.

J. C. KLEINSCHMIDT.

DOMESTIC.

VALLEY TOWNS STATION.

Extract of a letter from Mr. Thomas Dawson, to the Cor. Sec. dated

Valley Towns, Aug. 24, 1824.

REV. AND DEAR SIR,

ALTHOUGH we do not receive much intelligence from our friends in the north, yet we would trouble you with some account of what we are doing, and what we trust God is doing for us. Some time previous to the departure of brother Roberts, brother E. Jones received a call to the ministry. He has exercised his gifts among us greatly to our satisfaction, and we hope and trust to our edification and soul's advantage. Since that time, at a church meeting, July 19th, we resolved to join the Hiwassee Association, M'Minn co. Tennessee, and at another meeting a few days afterwards, it was resolved, that brother E. Jones be set apart by the imposition of hands, to the office of a gospel minister, and for the purpose of administering the ordinances of our divine Master, and that a letter be sent to some of the elders requesting them to pay us a visit for that purpose. On Tuesday, Aug. 17th, brother Jones and Timson, our messengers to the Association, returned, accompanied by brethren Courtney and Wood. It was then resolved that the ordination should take place on Saturday, when brother Wood preached from 2 Cor. v. 20. Brother Courtney made the ordination prayer, with the laying on of hands. After a short intermission, brother Courtney spoke to the Cherokees, (by means of an interpreter) of whom a goodly number were present, and seemed to hear with a great deal of attention. On Sabbath day brother

Wood preached from Isa. lxiii. 1, and brother Courtney from 1 Tim. vi. 6; we then commemorated the dying love of Christ in this wilderness, for the first time, after having been deprived the privilege of that ordinance for nearly five years; truly it was a refreshing season. In the evening brother Courtney preached from 2 Cor. xiii. 11; on Monday they left us to return home. If I may speak for myself, I should say that the visit has been truly refreshing to my poor languid soul; the Lord appeared to be with us throughout the various exercises in which we were engaged, especially on Sabbath day, and particularly at the close of it, all seemed to be softened, and some who have lived for a long time in the most depraved manner, were seen weeping bitterly. May our heavenly Father grant that the convictions they manifested be not as the summer cloud, but issue in their actual conversion. Another of our scholars appears to be brought to a sense of his lost state by nature; it may be said of him, I think, for some time past—behold he prayeth! Often have I heard him after he has retired to rest, singing and praying to God in his own language. His name is Charles. He came to school a little after brother Roberts left us. At first, he appeared very dull, and not to have real good sense, but he has altered amazingly; and now appears as active and intelligent as any. Several others give us reason to hope. Thus far, my dear Sir, I think we have abundant reason to say that He has helped us.

RELIGIOUS.

TRACTS, MESSENGERS OF SALVATION.

A PIOUS gentleman, travelling in Rhode Island, left the tract called "The

Warning Voice," at a house where he had lodged one night;—it was read by a young woman in the family, and proved, as she hopes, and as is believed by those who know her, the means of her conversion to God. She has since united with a Christian church.

A lady in New Hampshire, who has been, for several years, a professor of religion, traces her first serious impressions to the reading of the tract, entitled, *No Life Pleasing to God, but that which is Useful to Mankind*.

I gave a tract, says a valuable correspondent, to a female servant who was much alarmed in a thunder storm, and accompanied it with some conversation. It made known to her the wrath of God revealed against her, while continuing impenitent, and was the means, as there is reason to believe, of directing her to the only refuge from the eternal storm that is coming on the ungodly. She continues, so far as man can judge, a sincere friend of Jesus.

A lady in one of our large towns heard a man swearing profanely at his team, while passing by her house, and handed him the *Swearer's Prayer*. He took the tract, put it in his hat, and went on. About six months afterwards, the lady had the pleasure to learn, that he had related the circumstance with much interest; and said, that he had never sworn since, and had resolved, God assisting him, never to swear again.

VALUE OF SUNDAY SCHOOLS.

ONE of our scholars, being about to remove with his parents to South America, could not reconcile his mind to the thought that they should commit themselves to the mercy of the winds and waves, without asking the protection of their Heavenly Father, nor would he cease his importunity, until he received from his teacher the promise that an evening should be spent with the family in religious conversation and prayer.

A TEACHER mentioned the interesting fact, that if ever he had experienced divine grace, he was indebted for it, under God, to Sunday Schools. When he entered the school as a teacher, he was far from righteousness; but the Lord, he trusted, had made it a means of his salvation. On this, a reverend clergyman remarked, that if any one had reason to be more devoted to the cause than another, it was one who was born there. [Sab. School Visitant.

MISS FANNY N. NELENS,

AGED eleven years, died, a short time ago, in Pittsburgh, Pennsylvania. She was a scholar in the Sabbath School, No. 5. of the Pittsburgh Sabbath School Union; was regular in her attendance, for upwards of four years, and with little or no additional helps in her education, had become a good scholar, and was particularly well acquainted with her Bible, and a variety of small religious books, tracts, &c. which she read with great profit. Fanny was taken with the quinsy about a week before her death, and suffered, as is usual in that complaint, very acute pain, but she bore all her afflictions with the greatest patience and humble resignation to the divine will. She expressed no desire to recover, unless it should be the Lord's will; and said, if it was his will that she should, she would be more than ever attentive to the Sabbath School instructions, which she now valued and prized in the day of trial. She said in view of eternity, every little boy and girl should attend the Sabbath schools and the church, where she herself had been and profited so much. She delighted in prayer, and even in her last moments breathed out her soul in pious adorations to her heavenly Father. Having her mind richly stored with the Scriptures of divine truth, and, we trust, feeling their efficacy through the blessing of a God of mercy, she

was enabled to answer, when asked, "I am not afraid to die," and stretching out her arms, exclaimed, "O Lord Jesus, take me to thyself, and keep me secure from all harm." During her illness, she committed to memory the 5th and 6th chapters of Matthew, for recitation at the next meeting of the Sabbath school, and very much desired strength to attend once more, to recite her task. Charging her mother, if she could not go, to send word to the school, that she wished to be prayed for by her teacher and fellow scholars. After a few days of painful suffering, her happy spirit, as we trust, took flight, praising the rich grace of God in Christ, her Saviour. Her peaceful countenance showed a calmness of soul and a resignation which it is hoped many Sabbath School scholars may enjoy, when this mortal life shall be closing. [*Pitts. Rec.*]

THE JEWS.

WHAT HATH GOD WROUGHT?

Italy.

At Florence there are schools upon the Lancasterian plan, for the education of Jewish children, and Lord Burghersh, the British minister, residing there, has promised his support to the efforts that are making for the conversion of the Jews.

Prussia.

At Königsberg a society for promoting Christianity among the Jews, was formed in November 1822.

A fund of 130 dollars subscription per annum has been raised. They have sent a young Jew under their care to Berlin, who was baptized there—two others are attending grammar school and learning to read, as is also a young Jewess. The Society had distributed, according to the last intelligence, 30 copies of the Hebrew New Testament,

and nearly 2000 tracts. Many of the Israelites in Königsberg have made an open profession of religion.

Germany.

A letter from Baron Blomberg, dated Detmold, March 11th, published in the Jewish Expositor, mentions the following interesting circumstance—"On Mr. Petri's return from his last journey, a few days ago, he gave me the pleasing information, that an opulent Israelite at Bielefeld, will very soon, with his children, make his transition to the Christian religion. He would have taken that step before, from a sincere conviction of the truth, but his wife prevented him. She abused the missionary, and threatened to turn him out of the house. But, of late, it has pleased the Lord to touch her heart so effectually, that she not only received Mr. Petri kindly, but reads Christian books; and has expressed her assent to her husband and children embracing Christianity; though, for herself, she has not yet come to a full conviction. Now, as it is not doubtful, that the Lord, who has done so much for her, will complete his work; her husband waits for that happy period, that he may be baptized, together with his whole family. This will be an event leading to important consequences, as the party stands high in the esteem both of Jews and Christians, as well on account of his wealth, as the integrity of his character.

In Frankford, Elberfeld, and Stockhamp, several of the sons of Abraham have embraced the faith of the Gospel, amongst whom are Dr. Wolf, and another eminent physician, also Dr. Goldman, with his whole family.

An institution has been commenced by Mr. Falk at Weimar—which is thus detailed—"The States of Weimar made a law, that every Israelite should learn a trade, and that no Christian tradesman or mechanic should be allowed to interfere to prevent them. Mr. Falk, therefore, proposes to raise a fund for

the maintenance and support of those young Israelites who are willing to learn a trade, during the time of their apprenticeship. They are to be provided with board, lodging, &c. and it is expected of them that they shall regularly attend a day school, where the Bible is read and used. But no attempt is to be made to influence their feelings, and they are to attend the synagogue if they please.

Holland.

An effort was made about 4 years ago, by the Rev. A. S. Thelwall, to establish a society in Amsterdam, for the instruction of Jews. Nothing, however, was accomplished in this way; "principally because," (to use the language of Mr. Thelwall,) "the Lord's time was not come."

A Tract Society was established by his efforts, which, by the last report, numbers 2000 subscribers. Lately two ladies attempted to assist the children of Abraham by collecting subscriptions, of a penny and two-pence a week; which small beginning may prove but a drop before a copious shower.

One Jew has borne his testimony to the power of the Gospel in a letter to Mr. T—, and another is under regular instruction.

Poland.

The Rev. A. M'Caul is labouring in Warsaw. He has regular worship, and a great number of Jews to hear him. A Jewess has been some time under his instruction. When her kindred discovered that she intended to become a Christian, they commenced a persecution. In great distress she fled for protection to Mr. M'Caul, who took her into his own house. There her relations visited her, and offered her considerable money, a good husband, and a shop in Warsaw, if she would return to her former religion. To all she meekly, but firmly replied, "If it be the will of God he will give me riches, and every

thing else you offer; if not, I shall be content without them."

When it was reported that she would be baptized, it is supposed that 300 Jews were present.

Several of this long deluded people have confessed that the prophecy in the 53d chapter of Isaiah speaks of their Messiah, and they are seeking Christian instruction.

REVIVALS.

State of New York.

EARLY in January unusual seriousness and attention to religion were excited in one part of the town of Salem. About the 1st of March, several new prayer meetings and conferences were established; the Lord was pleased to hear the cries of his people, and convert the soul of sinners. In the latter part of May, and at a subsequent period, 149 persons were added to the Presbyterian church, of which Rev. Mr. Tomb is pastor; and about 50 united with the reformed church, under the pastoral care of Rev. Dr. Proudfit.

In the town and vicinity of Leyden, 106 persons have made a profession of the name of the Lord Jesus. In Turin, Lowville, Denmark, and Leray revivals have taken place to a considerable extent, and are still progressing.

New Hampshire.

In Milford, about a year ago a revival commenced and by the last accounts about 30 persons have heard the word with joy, 24 of whom have joined the Baptist church. Some are still inquiring what they shall do to be saved. May the Lord in his mercy carry forward this work, and bless the souls of numbers more with joy in believing.

Virginia.

About the month of March, in the Glebe Landing and Hermitage churches, Middlesex county, Va a glorious revival commenced.

The work has extended to neighbour-

ing congregations, and upwards of 200 persons have been made its happy subjects. It is stated, in reference to the above-mentioned churches that "there are but few of the people but are either baptized or apparently on the way."

The Lord has been graciously pleased to revive his cause in Amelia, Va. The work commenced in Sandy Creek meeting house, in July or August, 1823. About 80 souls have been brought from darkness to light, and others are inquiring the way to Zion.

North Carolina.

In the middle section of this state, the Lord has made bare his arm in the sight of the people. Not less than 2500 members have been added to the Baptist churches, and the work is still advancing. Surely the waste places of Zion shall be built, and the Redeemer see of the travail of his soul.—"Bless the Lord."

TRACTS.

DURING the year ending May 1824, the London Tract Society issued 10,012,750 tracts, which is 4,301,760 more than the previous year.

The Society has published 100,000 in the Chinese language, and 3,500 in the Malay, which Dr. Morrison and the missionaries at Malacca circulated during the last 3 years.

Twenty-eight thousand tracts have been forwarded during the past year, to New South Wales and Van Diemen's Land, and 2300 to the Sandwich Islands.

Some have been circulated among the blacks of Sierra Leone; numbers have been sent to the West Indies, to Nova-Scotia, and Canada.

The heathen themselves seem to have caught the spirit of the London Tract Society, for a sister institution has been formed by the native Hindoos in the province of Travincore.

The Paris Tract Society has been in operation but little more than 2 years,

in which period about 140,000 tracts have been circulated; more than one half of which have been sent into the world during the last year.

KETOCTON MISSIONARY SOCIETY.

A Missionary Society was formed lately at a meeting of the Ketocton Association. The following is the Constitution which has been adopted.

Art. 1.—This Society shall be called the Ketocton Missionary Society.

Art. 2.—The objects of this Society shall be to promote Domestic and Foreign Missions.

Art. 3.—This Society shall be dependent for its funds, upon Societies that may be raised in different neighbourhoods within the bounds of the Ketocton Association, and elsewhere, and upon such individual contributions as may be made.

Art. 4.—Any Society contributing to the funds of this Society, annually, shall be entitled to a representative in the Society, and those who contribute \$10, or more, shall be entitled to two representatives. And if any individual contribute \$5, he shall be entitled to a seat.

Art. 5.—A Secretary and Treasurer shall be chosen annually, and such other assistants from time to time appointed as may be judged expedient, who shall continue in office until others are chosen.

Art. 6.—The Society shall meet annually, at the time and place of the meeting of the Ketocton Association, at which time the Treasurer's accounts shall be presented and examined. These accounts shall be so kept as to exhibit at one view the several objects for which donors may wish their funds to be applied.

Art. 7.—It shall be the duty of the Treasurer to transmit to the Treasurer of the General Convention, such funds as may be designated to Foreign or Domestic Missions, supported by the General Convention, and to the Treasurer

of the Virginia General Association, such funds as may be contributed for that purpose, specifying the object to which the donors wish them to be appropriated.

Art. 8.—The Secretary shall record the proceedings of the Society, and shall conduct the correspondence. He shall publish the proceedings as directed by the Society.

Art. 9.—Alterations in this Constitution may be made at any meeting of this Society, by two-thirds of the members present.

MISCELLANEOUS.

BURMAN WAR.

THE war which has lately commenced between the British and the Burmese, has caused considerable anxiety in the minds of some, relative to our missionaries in the Burman Empire. We can have no doubt, that, for a time, their situation will be an unpleasant one:—And while we would pray the Great Head of the church to give them grace, that they may stand in time of need; and wisdom, that they may deal prudently; we would not hesitate, for a moment, to believe, that He whose right it is to reign, will conduct the whole concern, to the defeat of every opposition, and to the everlasting honour of his name.

“The Lord reigneth, let the earth rejoice.”

With these remarks, we insert the following.

“The London Courier of the 24th July, acknowledges the receipt of Calcutta Government Gazettes to the 6th of March, furnishing details of the first operations of the war between the British and the Burmese. It appears that the latter poured down in great num-

bers, and attempted to secure possession of the country, by erecting stockades to cover their positions, skilfully selecting the strongest and most advantageous grounds to establish themselves and plant their fortifications. From several of these they were gallantly driven by the force under Col. Bowen, though at one time there appears to have been not less than 5000 Burmese engaged. The last attack, however, was not so successful, and the British detachment was obliged to retire, after experiencing a loss of several officers and 150 sepoy killed and wounded. That of the Burmese was still more severe, though they repelled the storming party. It is said to have amounted to 500 men, and a few days after they voluntarily evacuated the stockades which they had so bravely defended. The British having by that time received reinforcements, had resumed the offensive, and moved forward in pursuit.

“Letters to the 16th March from Calcutta, state that there had been several skirmishes with the Burmese, who had repulsed the British troops with trifling losses. An armament of 30,000 men was fitting out against the Burman empire. All the ships in the river Hoogley, unemployed, were taken up at about £1500 per month. Six ships were taken up at Madras, and the expedition was to proceed to the coast of Aracan, with the utmost despatch, to repel the natives.”

POWER OF IMAGINATION.

DR. CLARK, in his Travels in the East, records the following instance of the influence of imagination over disease.

“During our stay at the Dardanelles, we had lived in the house of the Neapolitan consul. This respectable old man put in force a stratagem which may serve to show the extraordinary power of imagination over diseases of the

body. Being troubled with an intermitting fever, brought on during our excursion in Troas, I had been observed by him to go frequently to a clock, in the antechamber of our apartment, watching for the hour when the paroxysm began. This used to occur exactly at noon. One morning he put back the clock a full hour. At twelve, therefore, I had no fear of my fever, for the index pointed to eleven: and at one, although the hour seemed to be present, the paroxysm did not take place. Unfortunately, pleased by the success of his experiment, he told me what had happened; and after the usual interval, the fever again returned. By the same manner, all the charms used among the lower order of people in this country, operate in the cure of agues. The tomb of Protesilaus, as related by Philostratus,* was anciently resorted to in healing a quartan fever."

THE DANCING DERVISES.

IN a mosque at Tophana, was exhibited the dance of the dervises. As we entered the mosque, we observed twelve or fourteen dervises walking slowly round, before a superior, in a small space surrounded with rails, beneath the dome of the building. Several spectators were stationed on the outside of the railing; and being, as usual, ordered to take off our shoes, we joined the party. In the gallery over the entrance were stationed two or three performers on the tambourine and Turkish pipes. Presently the dervises, crossing their arms over their breasts, and with each of their hands grasping their shoulders, began obeisance to the superior, who stood with his back against the wall, facing the door of the mosque. Then each, in succession, as he passed the superior, having finished

his bow, began to turn round, first slowly, but afterwards with such velocity, that his long garments flying out in the rotatory motion, the whole party appeared spinning like so many umbrellas upon their handles. As they began, their hands were disengaged from their shoulders, and raised gradually above their heads. At length, as the velocity of the whirl increased, they were all seen with their arms extended horizontally, and their eyes closed, turning with inconceivable rapidity. The music, accompanied by voices, served to animate them; while a steady old fellow in a green pelisse, continued to walk among them, with a fixed countenance, and expressing as much care and watchfulness as if his life would expire with the slightest failure in the ceremony. I noticed a method they all observed in the exhibition; it was that of turning one of their feet with the toes as much inward as possible, at every whirl of the body, while the other foot kept its natural position. The elder of these dervises appeared to me to perform the task with so little labour or exertion, that, although their bodies were in violent agitation, their countenances resembled those of persons in an easy sleep. The younger part of the dancers moved with no less velocity than the others: but it seemed in them a less mechanical operation. This extraordinary exercise continued for the space of fifteen minutes: a length of time, it might be supposed, sufficient to exhaust life itself, during such an exertion; and our eyes began to ache with the sight of so many objects all turning one way. Suddenly, on a signal given by the directors of the dance, unobserved by the spectators, the dervises all stopped at the same instant, like the wheels of a machine, and what is more extraordinary, all in one circle, with their faces invariably toward the centre, crossing their arms on their breasts, and grasping their shoulders as before, bowing together with the utmost regularity, at the same instant, almost to

* Philostrat. in Heroicis.—See also Chandler's *Num.* p. 142.

the ground. We regarded them with astonishment, not one of them being in the slightest degree out of breath, heated, or having his countenance at all changed. After this they began to walk as at first; each following the other within the railing, and passing the superior as before. As soon as their obeisance had been made, they began to turn again. This second exhibition lasted as long as the first, and was similarly concluded. They then began to turn for the third time; and, as the dance lengthened, the music grew louder and more animating. Perspiration became evident on the features of the dervises; the extended garments of some among them began to droop; and little accidents occurred, such as their striking against each other: they nevertheless persevered, until large drops of sweat falling from their bodies upon the floor, such a degree of friction was thereby occasioned, that the noise of their feet rubbing the floor was heard by the spectators. Upon this, the third and last signal was made for them to halt, and the dance ended.

This extraordinary performance is considered miraculous by the Turks. By their law, every species of dancing is prohibited; and yet, in such veneration is this ceremony held, that an attempt to abolish it would excite insurrection among the people.

[Clark's Travels.]

TREASURERS' ACCOUNTS.

Moneys received by the Treasurer of the General Convention, from the fore part of June, to the first of September 1824.

June 29. By William Laws, Eastern Shore,	
from Lower Northampton,	\$12 00
Eastville,	4 60
Red Bank,	3 87
Pungoteague,	8 00
Metompken,	6 40
	\$34 96

July 1. By Samuel Curtis, from Shaftsbu-

ry Female Mite Society, \$15 00
 Shaftsbury Mission Society, 15 50 } \$100 00
 Shaftsbury Association, 69 44 }

July 12. By Elder Harvey, hand of H. Hill, from Rensselaerville Association,	77 00
July 12. By Josiah B. Furman, Esq. from the General Committee of the Charleston Association,	600 00
July 18. By Thomas Sketding, from the Saratoga, Washington, and Montgomery Mission Society,	140 00
Aug. 3. By Howard Mateon, Hudson, from their Concert Prayer Meeting,	12 00
Aug. 3. By R. Babcock, Poughkeepsie, do.	5 10
Aug. 3. By Samuel Huggins, from the Female Mission Society of Lower Dublin,	33 00
Aug. 3. By John Conant, from the Vermont Mission Society,	125 00
Aug. 9. By the Mission Society at Perth Amboy,	25 00
Aug. 9. By Franklin Association, hand of Elder Maclay,	50 00
Aug. 18. By Mr. Wilcocks, Executor to the estate of Mary Spinning, a legacy,	100 00
Aug. 18. By Samuel Grew, of Hartford, Ct. for the support and education of an Indian female child at the Valley Towns, from a friend,	30 00
Sept. 1. By Elijah Pierson, for the Valley Towns Mission, from a friend,	4 00
Total,	\$1336 18

Moneys received by the Treasurer of the Columbian College, during the month of August, 1824.

For Endowing the Presidency.

By Josiah Ryland, Esq. King and Queen co. Va.	\$10 00
By J. P. Fenner, Esq. Washington, D. C.	10 00

For Endowing the Professorship of Mathematics and Natural Philosophy.

By Hugh Campbell, Esq.	100 00
By Thomas Garnet, Esq. Va.	100 00

For Professorship of Ecclesiastical History, &c.

By James Hickson, Esq. Va.	10 00
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For Buildings.

By Josiah Ryland, Esq. Va.	10 00
By Thomas Pitcher, Esq. Va.	2 00

For Lot of Columbian College.

By Chastain Cocke, Powhatan, Va.	1 00
By Sarah B. Winston, do.	2 00
By Martha I. Cocke, do.	5 00
By William A. Cocke, do.	5 00

For Columbian College.

By J. R. Burdick, Agent,	80 00
By Samuel R. Wait, do.	30 00

Total, \$365 00